

Some Quotations About Extremism, National Socialism, And Allegations

From The Works Of David Myatt

Preface

Some quotations to offset the scurrilous, prejudicial, accusation that Myatt's voluminous post-2011 writings about his rejection of extremism and about his philosophy of pathei-mathos, are "a deception". As someone wrote in 2023 in the essay "Notes On Expiation, Forgiveness, And Implacability",

In the matter of the post-2012 writings of David Myatt, ⁽¹⁾ in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos ⁽²⁾ with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt "lying through his teeth", ⁽³⁾ a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative ⁽⁴⁾ and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature including Aeschylus, Sophocles, Aristotle, Cicero, the Corpus Hermeticum, the Christian Gospels and The Fathers Of The Church such as Tertullian, Augustine and Maximus of Constantinople whose writings are included in the collections, edited by Migne, titled *Patrologia Graeca* and *Patrologia Latina*, also known under the title *Patrologiae Cursus Completus*. ⁽⁵⁾

In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.

Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of pathei-mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.

Haereticus Reputandus
2023

"One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow. The type of strong feelings that Christopher Marlowe has Iarbus, King of Gaetulia, voice at the end of the play *The Tragedie of Dido Queene of Carthage*, written c.1587:

Cursed Iarbas, die to expiate
The grief that tires upon thine inward soul.

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar- Raheem, As-Salaam.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὄφρα and not only result in harm, in people suffering, but also upset the natural balance.

In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise."

"I have - fully knowing my past hubris, the suffering I have caused, and aware of my manifold errors and mistakes over four decades - a great respect for other religions and spiritual ways, and aware as I am how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillipe de Monte, and beyond. So much so that such sacred music is now the only music I can listen to, out of choice, redolent as it is, has become, for me, of the beautiful, of humility, of tragedy, of a sacred suprapersonal joy, of what is or can be divined through contemplative prayer. A remarkable treasure of culture, of pathei-mathos."

Understanding and Rejecting Extremism: A Very Strange Peregrination, 2013

ooo

"What I painfully, slowly, came to understand, via pathei-mathos, was the importance - the human necessity, the virtue - of love, and how love expresses or can express the numinous in the most sublime, the most human, way. Of how extremism (of whatever political or religious or ideological kind) places some abstraction, some ideation, some notion of duty to some ideation, before a personal love, before a knowing and an appreciation of the numinous.

Thus does extremism - usurping such humanizing personal love - replace human love with an extreme, an unbalanced, an intemperate, passion for something abstract: some ideation, some ideal, some dogma, some 'victory', some-thing always supra-personal and always destructive of personal happiness, personal dreams, personal hopes; and always manifesting an impersonal harshness: the harshness of hatred, intolerance, certitude-of-knowing, unfairness, violence, prejudice. Thus, instead of a natural and a human concern with what is local, personal and personally known, extremism breeds a desire to harshly interfere in the lives of others - personally unknown and personally distant - on the basis of such a hubriatic certitude-of-knowing that strife and suffering are inevitable. For there is in all extremists that stark lack of personal humility, that unbalance, that occurs when - as in all extremisms - what is masculous is emphasized and idealized and glorified to the detriment (internal, and external) of what is muliebral, and thus when some ideology or some dogma or some faith or some cause is given precedence over love and when loyalty to some manufactured abstraction is given precedence over loyalty to family, loved ones, friends.

For I have sensed that there are only changeable individual ways and individual fallible answers, born again and again via pathei-mathos and whose subtle scent - the wisdom - words can neither capture nor describe, even though we try and perhaps need to try, and try perhaps (as for me) as one hopeful needful act of a non-religious redemption."

Pathei-Mathos, Genesis of My Unknowing, 2012

ooo

"For nearly four decades I placed some ideation, some ideal, some abstraction, before personal love, foolishly - inhumanly - believing that some cause, some goal, some ideology, was the most important thing and therefore that, in the interests of achieving that cause, that goal, implementing that ideology, one's own personal life, one's feelings, and those of others, should and must come at least second if not further down in some lifeless manufactured schemata.

My pursuit of such things - often by violent means and by incitement to violence and to disaffection - led, of course, not only to me being the cause of suffering to other human beings I did not personally know but also to being the cause of suffering to people I did know; to family, to friends, and especially to those - wives, partners, lovers - who for some reason loved me. In effect I was selfish, obsessed, a fanatic, an extremist. Naturally, as extremists always do, I made excuses - to others, to myself - for my unfeeling, suffering-causing, intolerant, violent, behaviour and actions; always believing that 'I could make a difference' and always blaming some-thing else, or someone else, for the problems I alleged existed 'in the world' and which problems I claimed, I felt, I believed, needed to be sorted out. Thus I as a neo-nazi, as a racist, would for some thirty years and by diatribes spoken, written, rant on and on about these alleged problems [...]

Yet the honest, the obvious, truth was that I - and people like me or those who supported, followed, or were incited, inspired, by people like me - were and are the problem. That my, that our, alleged 'problems' (political/religious), were phantasmagorical; unreal; imagined; only projections based on, caused by, invented ideas that had no basis in reality, no basis in the simple reality of human beings. For the simple reality of most human beings is the need for simple, human, things: for personal love, for friendship, for a family, for a personal freedom, a security, a stability - a home, food, playfulness, a lack of danger - and for the dignity, the self-respect, that work provides.

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of peace, we engendered struggle, conflict, killing; instead of tolerance we engendered intolerance. Instead of fairness

and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind - we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed - were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia."

Letter To My Undiscovered Self, 2012

ooo

"So much remorse, grief, and sorrow, within me for the unwise suffering-causing deeds of my past. Yet all I have in recompense for decades of strife, violence, selfishness, hate, are tears, the cries, alone - and words, lifeless words, such as this; words, to - perhaps, hopefully - forewarn forswear so that others, some few, hearing, reading, may possibly avoid, learn from, the errors that marked, made, and were, my hubris.

Such an elixir of extremism which I, with paeans born of deluded destiny, refined, distilled, made and - like some medieval fake apothecary - sought to peddle as cure for ailments that never did exist. Then her - Francine's - death that day late May such that for so long a time such feelings of remorse, grief, and sorrow, overwhelmed so that Sleep when he deigned to arrive arrived to take me only fitfully, slowly, back to Night and usually only after I, in darkness, lay to listen to such music as so recalled another aethereal, beautiful, older, world untainted by the likes of me; a world recalled, made manifest, to me in the sacred music of Josquin Desprez, Dunstable, Tallis, William Byrd, Tomás Luis de Victoria...

Such a longing then in those lengthy days longer nights to believe, to reclaim the faith - Christe Redemptor Omnium - of decades past to then presence, within, a sanctified expiation that might could remove that oppressive if needed burden. Of remorse, grief, sorrow, guilt. But was it only pride - stubborn pride - that bade me resist? Or some feeling of failures, before? Some memory primordial, pagan perhaps, of how why Night - She, subduer of gods, men [1] - alone by Herself brought forth day from dark and caused us all to sleep to dream to somewhere and of necessity to die? I do not know, I do not know that why.

For there was then only interior strife until such time as such longing for such faith slowly ceased; no words in explanation, expiation. Ceased, to leave only the pain of a life mis-spent, left in memories of tears that lasted years. No prayer, no invocations; not even any propitiation to redeem, protect, to save. Only, and now, the minutes passing to hours to days as Sun - greeting, rising, descending, departed - passes from to return to the dark only to be born again anew; each newness unique, when seen.

I have no excuses; the failure of decades was mine. A failure of compassion, empathy, honour. A failure as a human being. There are no excuses for my past, for deeds such as mine. No excuses for selfishness, for a hubris of personal emotion. No excuse for deceit, deception, lies. No excuse for extremism, for racism, for the politics, the religion, of hate. For the simple truth - if so lately-discovered by me - is that the giver the bringer the genesis of Life is Love."

[1] Homer, Iliad xiv, 259 - εἰ μὴ Νῦξ δμῆτερᾶ θεῶν ἑσάωσε καὶ ἀνδρῶν

So Much Remorse, 2012

ooo

My personal experiences, over some four decades, and my subsequent reflexion on that experience, have led me to conclude that, rather than denotata, the personal experiencing of the numinous through empathy and pathei-mathos is of fundamental importance in understanding both our physis (φύσις) - and thus our relation to Being and to beings - and Being, the numinous, itself.

To illustrate the dialectic of denotata and the subsequent suffering caused there is the National Socialism of Germany between 1933 and 1945. This was a way of life centred around denotata such as kampf, nation, and ethnic identity, with individuals judged by, and expected to judge others by, the primary criterion of ethnicity, with particular ethnicities assigned a certain value (high or low), and each individual judged by how well they adhered to the duty they were expected to do in respect of their nation (their land) and the ethnicity they were said to belong to or believed they belonged to. In addition, kampf between individuals, ethnicities, and nations was considered healthy and necessary, with such struggle revealing the worth of individuals and thus those considered fit to lead and assume positions of authority.

This German National Socialist way of life was therefore a collective, supra-personal, one with the empathy and pathei-mathos of individuals, and the personal judgement and compassion derived from them, ignored or suppressed in favour of obedience to the 'will of the collective' (the folk, the nation) embodied by Der Führer and through the führerprinzip and with disobedience not only disapproved of but liable to be punished. This dialectic of opposites - of certain types of individuals or ways of behaviour being better than others and with The Third Reich having a particular destiny achievable through kampf - naturally led to the impersonal harshness of the Nürnberger Gesetze, as well as to the invasion of Poland and thence to the

Second World War with the attendant deaths and suffering of millions of human beings. German National Socialism was thus from its beginnings to its ending in 1945 an extremism whose principles, causes, and characteristics promoted and incited harsh, uncompassionate, actions.

In contrast, the personal empathy and *pathei-mathos* of individuals provides a natural balance devoid of denotata, expressed or implied, and can only promote individual actions consistent with compassion. It cannot be extrapolated from the individual experiencing to form anything supra-personal expressed by a denotatum or by some denotata such as an -ism or an -ology be such religious, ideological, or political or otherwise, since in doing so its individual *physis*, its natural nameless balance, is replaced sooner or later by a dialectic of opposites.

In practical terms this implies the mortal individual could, at best, be a fallible example or inspiration for some others, since to claim or to be perceived by others as other than fallible and mortal, and other than a possible and personal inspiration, is *ὑβρις* (*hubris*) and a contradiction of the nameless balance that for centuries we have, according to my understanding, erroneously denoted by appellations such as *θεός*, *ὁ θεός*, and God with the inevitable dialectic of exegesis and conflict and of suffering.

In relation to *hubris*,

σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὀφελλε:
ὑβρις γάρ τε κακὴ δειλῷ βροτῷ: οὐδὲ μὲν ἐσθλὸς
ῥηιδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς
ἐγκύρσας ἄτησιν: ὁδὸς δ' ἐτέρηφι παρελθεῖν
κρείσσων ἐς τὰ δίκαια: Δίκη δ' ὑπὲρ ὕβριος ἴσχει
ἐς τέλος ἐξελθοῦσα: παθὼν δέ τε νήπιος ἔγνω

Hesiod, *Ἔργα καὶ Ἡμέραι*, vv 213-218

You should listen to [the goddess] Fairness and not oblige *Hubris*
Since *Hubris* harms unfortunate mortals while even the more fortunate
Are not equal to carrying that heavy a burden, meeting as they do with *Mischief*.
The best path to take is the opposite one: that of honour
For, in the end, Fairness is above *Hubris*
Which is something the young come to learn from adversity.

ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν.

Anaximander

Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing.

Questions Of Hermeneutics And Exegesis, 2023

ooo

"Is to not judge others without a personal knowing of them, to not commit fallacies such as *a dicto secundum quid ad dictum simpliciter*, and to allow for personal expiation, perhaps to presence the numinous in at least one small and quite individual way? Personally, I am inclined to believe it is. *Pietatis fons immense, ἐλέησον; noxas omnes nostras pelle, ἐλέησον.*"

In Defence Of The Roman Catholic Church, Part One, 2018

ooo

"I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."

A Matter of Honour, 2012

ooo

In a very personal sense, my philosophy of *pathei-mathos* is expiative, as are my writings concerning extremism, such as my *Understanding and Rejecting Extremism: A Very Strange Peregrination*. Also expiative is my reclusiveness. But such things – as is only just and fitting – do little to offset the deep sadness

felt, except in fleeting moments; fleeting moments such as the one so inadequately expressed in my poem
Dark Clouds Of Thunder:

The moment of sublime knowing
As clouds part above the Bay
And the heat of Summer dries the spots of rain
Still falling:
I am, here, now, where dark clouds of thunder
Have given way to blue
Such that the tide, turning,
Begins to break my vow of distance
Down.
A women, there, whose dog, disobeying,
Splashes sea with sand until new interest
Takes him where
This bearded man of greying hair
No longer reeks
With sadness.
Instead:
The smile of joy when Sun of Summer
Presents again this Paradise of Earth
For I am only tears, falling

Some Questions For DWM, 2014

ooo

"I would describe my attitude to life now as being somewhat – but only somewhat – reminiscent of the Taoism I studied, over four decades ago, while living in the Far East. An attitude which, with its particular supra-personal, millennial, perspective – and intuition regarding δίκη – is very personal and which, while rather mystical, is not religious in the conventional sense. It is an attitude, a personal way, which embraces and appreciates tolerance, kindness, compassion, honour, and humility.

A personal way of living, discovered by pathei-mathos, that brings an awareness of not only the numinous but also of the importance of love, and yet which awareness also imbues me with sadness because of my own past, because of my mistakes, because of the suffering I personally caused, and because of the suffering that we humans now as in the past inflict on both other humans and the other life which share this planet orbiting one star in one galaxy in a Cosmos replete with billions of other planet-bearing, life-bearing, galaxies. A way which has distanced me so far from involvement with politics – and from having any political views or being concerned about 'world events' – it is almost as if I exist in another era."

Some Questions For DWM, 2014

Source of Quotations:

<https://archive.org/download/davidmyatt-website-pdf-archive/davidmyatt-website.pdf>
<https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf>

ooo

This item is in the Public Domain
